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OFFICIAL NAE ORGAN

Readers Say—

Some of Many

To the Editor:

Again you have given us a fine Missions Number. Send San Gabriel Union Church 100 extra copies as soon as possible. We distribute fifty copies each issue to our congregation. They like it.

RALPH E. STEWART

San Gabriel, Calif.

To the Editor:

Send me ten extra copies of the Missions Number. It was thrilling. I have been looking forward to this issue, as last year's was so inspiring.

GENE MADEIRA

Los Angeles, Calif.

To the Editor:

Congratulations on the Missions Number. It was excellent. Send our Open Bible Standard Missions office fifty-four extra copies. The articles are so important that we want each member of our missionary board and our key missionaries to have a special copy. God bless you in the work you are doing.

O. RALPH ISBILL

Des Moines, Ia.

To the Editor:

Send the Greater Europe Mission eighteen extra copies of the Missions Number. We want every member of our Board of Trustees and our key workers to read it. It is a real contribution to the missionary cause.

NOEL O. LYONS

Chicago, Ill.

"Two Anniversaries"

To the Editor:

Your editorial, "Two Anniversaries," (*Action*, July 1), is an important and timely one. I am wondering if it might be printed in leaflet form. A celebration of United Nations Day is being planned in our city. Various women's groups are arranging an imposing program. The Better Government League of Youngstown would appreciate the opportunity of distributing such a leaflet before this celebration. It could well promote clear, sane thinking on critical issues of the hour.

MRS. WILLIAM A. KNOX

Youngstown, Ohio

Speaking Engagements

To the Editor:

It would be of great advantage to the cause of Christ if *Action* magazine would, as some other evangelical journals do, publicize in advance the speaking engagements of evangelists, missionaries and Bible conference leaders.

MRS. ARTHUR GLUCK

Castle Shannon, Pa.

[EDITOR'S NOTE: Space limitations make it impossible for us to perform this valuable service. Sorry.]

Evangelicals and Baseball

To the Editor:

I find *Action* a most interesting magazine. The "Evangelical Newsfront" sections are especially interesting because of the timely articles written in brief to-the-point manner. The article in the July 1 issue headed "Beer 'Takes Over' American Baseball" stirred me deeply.

We are vitally interested in the youth of our country, yet all of us know that secular and ungodly interests have sometimes been quicker to utilize those media by which our youth can best be reached. Youth loves sports and some of us who are still young at heart do too.

There is a Baptist group in the south that has grasped the best idea on the matter I have heard of in a long time. They have purchased the time that was usually purchased by the beer companies and resold that time to legitimate businesses. I understand they have not lost a cent on the experiment.

Here is a thought that entered my mind. What group of born-again Christians is better prepared and could do a better job in carrying out such a program on a nationwide basis than the National Association of Evangelicals? I don't have the answer as to how to finance such a venture. The Baptist group in the South simply bought and resold the time to legitimate business. How about trying it?

E. L. BRENNEISE

Thief River Falls, Minn.

Greetings from England

To the Editor:

I was in journalism before entering the ministry and I do appreciate your splendid magazine. I am now pastor of the Carley Street Baptist Church in Leicester. Through your publication one is able to form a balanced judgment on many important issues and through the excellent news service I have gleaned much valuable information on World Council matters. Your articles on Evanston were great and I should like to possess a copy of the booklet reprint. It will form a useful addition to your earlier publications on *Amsterdam, 1948* and *The Growing Super-Church*.

You will be interested to know that during Dr. Billy Graham's recent London meetings we had two coach loads down at the opening meeting. Three of our number professed conversion, including a young husband, whose wife was saved later.

The great problem of these vast crusade meetings, however, is where to link up the young converts as so many of the churches with which they have connections are not fundamentalist. They certainly need much prayer. Still, we praise God for the way He is working in these closing days of this age of grace.

The Lord bless you and prosper your own ministry. Warmest greetings in His worthy and precious Name.

IVAN S. MILSTED

Leicester, England

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

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The Christian And War

C. N. HOSTETTER, JR.

President of Messiah College

IN THIS discussion the New Testament is our basic frame of reference and we shall endeavor to view war in the light of the teachings of the New Testament. In it we discover God's highest revelation concerning all social relationships. The Old Testament is not contradictory to the New, but it is readily recognized that in the Old Testament God made concessions "because of the hardness of men's hearts," and repeatedly permitted what He did not approve. Therefore, in defining the Christian's relationship to war, we present in brief statement form what the New Testament teaches that is relevant to war for the Christian.

The New Testament teaches that war will continue until the end of this age, culminating in Armageddon. "There shall be wars," the Master said. Why can't we have world peace in history? Because of the basic cause of war—sin, selfishness, selfness, and covetousness. War is a part of sinful human history. Self-defense becomes the first law of sinful life. The course of a sinful civilization is self-destruction through conflict. David Lloyd George, ex-premier of England, said after World War I, "If another war comes the Church has failed." I believe the famous English Premier was wrong. The Church cannot prevent war in a sinful society, but the Church is responsible if she shares in war.

Christians are not to be governed by the practices of a sinful society, but by the will of God. To discover and live in the will of God is the highest function of the Christian. God reveals His will by His Word. In many areas of truth, the Master and the apostles did not define detail. In many areas of ethics, the Master did not spell out duty in specific terms. What did Jesus say about liquor? What did Jesus say about slavery? Not any more than He said about war. The Master did say "They that take the sword shall perish with the sword." He also said, "If my kingdom were of this world, then would my servants fight." We discover the will of God not only in proof texts that pinpoint specifics, but by and through (a) the example of our Lord, (b) the eternal principles of truth which He taught, (c) the adjustment of our practices in harmony with life's chief motive and life's highest task in the light of the divine will.

We live in a sinful world, but we are to be governed by the will of God and not by the practices of a society which destroys itself. Where are Christians commissioned to destroy sinners?

Christ conquered evil by redemption and atonement. Christ suffered at the hands of men whose god was the State. Our Lord was born and reared in a world where the Totalitarian State was supreme. Our Lord founded His Church within the borders of a nation that for nearly 300 years relentlessly fought the Christian Church with the sword. But the cross won. How did Christ conquer evil—by love, by death. He died. He won the victory over hell by love. The cross defeated the demoniacal efforts to exterminate the church by a cruel, ruthless nation that paid no homage to any god but itself. Why has no artist dared to paint the picture of our Lord with a gun or sword in His hand? The New Testament portrayal of Christ is incompatible with sword or bayonet.

The Master's mandate to the Christian is discipleship. "As the Father hath sent me, so send I you," are the words of our Master. "Follow me as I follow Christ," said St. Paul. The Master attacked evil by His work on the cross; we attack evil by the message of the cross. St. Paul knew the power of that message as he approached the degraded, morally decadent city of Corinth, and he determined to know nothing but "Jesus Christ, and him crucified."

Our conflict is a spiritual one, and the weapons of our warfare are not carnal. We do not attack evil by force; we attack with the message of the cross. That message is effective. The preaching of the gospel converts communists. The cross can defeat communism, but the sword cannot defeat communism.

Discipleship involves doing Christ's work in the world. He said, "Go ye into all the world and make disciples of all nations." "Preach the gospel to every creature." Is not war in conflict with the obligations of discipleship? In answer to that question, let me assume an actual war situation: Our country is at war with Russia. I am a soldier on combat duty with the infantry. The enemy is attacking. Coming toward me is a Russian. He is either a Christian or a sinner. I shoot. I kill. If he is a Christian, I kill my brother, and the Bible says, "We ought to lay down our lives for the brethren." If he is a sinner, I "destroy him for whom Christ died." War is at variance with the duties of discipleship.

God, in this dispensation of grace, has reserved to Himself the administration of judgment and vengeance. In the future it will be different for "we

FOR centuries War and Peace have been the subject of serious discussion within the Christian Church. Naturally two schools of thought exist within the ranks of the National Association of Evangelicals. No subject is more timely today when world tensions threaten a third World War.

Should a true Christian refuse to bear arms? In this issue two evangelicals present opposing views—Dr. C. N. Hostetter, Peace and Dr. Gordon H. Clark, War. We trust that thinking may be stimulated and that reverent students of God's Word may be led by the Holy Spirit to a conclusion that shall be well pleasing to God.

shall judge angels." Now, however, the Master says, "Judge not that ye be not judged." The reason for this is self-evident. For judgment to be fair, knowledge must be complete. We are finite and limited. Therefore, the Lord says, "Vengeance is mine, I will repay." We recognize that God is still sovereign in His world. The devil operates as the prince of this world, but our God is still on the throne. The nonresistant attitude of pacifist Christians is grounded in faith in the sovereignty of God. Is it not presumptuous and premature for us to assume an administration of vengeance that God has not given to us?

Obedience to the State is conditioned upon a prior obedience to God. (Read Romans 13:1-7.) What is St. Paul here teaching? All of us would agree that he is not teaching the absolute authority of the State. If a State would demand idolatry of its subjects, evangelicals would unitedly agree that this passage would not require obedience. This passage is a part-mention of truth, and all part statements must be interpreted in light of complete record. The total New Testament teaching in relation to human government clearly establishes that the authority of the State is always only relative—regardless of the nature of the State.

This message, then, in part teaches two truths: (a) It establishes the validity and authority of human government. (b) It requires the attitude of submission on the part of the Christian toward government. (Please note that the word "obey" is not used in Romans 13:1.)

Human government is necessary, and note that human government is authorized to use force. In a sinful society, force is required and justified to maintain law and order. Police action is justified. The sword restrains the evildoer, but the cross changes the evildoer.

What was the primary lesson that St. Paul was endeavoring to teach in this passage? Like all Scripture, Romans 13:1-7 must be interpreted in light of context. Here is how St. Paul introduces his statements about government: "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Romans 12:18-21. In the light of this introduction, he then says, "Let every soul be subject unto the higher powers." At the time St. Paul wrote thus, the State was the number one enemy of the Church, and Paul is here teaching that Christian love requiring subjection and respect for the authority of the State was the way to overcome evil with good. After thus defining the Christian's attitude toward the State in Romans 13:1-7, He continues and concludes by saying, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Thus, the call of the State is not a justification for the Christian to participate in war on the basis of New Testament teaching.

The obligations of Christian love link us as Christians to the cross of Christ. We noted that the Old Testament moral law was summarized as meaning (1) supreme love to God, and (3) love your neighbor as yourself. The Apostle John in I John 2:7 says this is an old commandment. This is part of the Old Testament law; to love God supremely with heart, soul, and strength is required in Deuteronomy 6:5, 6, and to love your neighbor as yourself is required in Leviticus 19:18.

The message of the cross is more than loving your neighbor as yourself. In St. John 13:34 Jesus says, "A new commandment I give you, that ye love one another as I have loved you, that ye also love one another." This breathtaking commandment links us to the Christ who died for His enemies. This new standard of love requires that I love my enemy more than I love myself.

Love of home and family is beautiful. Love of country is right and sacred. But in the light of the cross Christians are required by the Saviour's command to love their enemies and to give up all if necessary for their redemption and salvation. This is the true meaning of the cross of Christ. What tremendous implications! As a Christian I am committed to the "way of the cross," as I endeavor to interpret the "work of the cross."

Conclusion

These great truths are particularly relevant to our day. Is God in the closing days of this period of the Church on earth allowing to be reenacted the history of the first, second, and third centuries of the Church's life? Since we have not presented the work of the cross to Russia and to China in the hour of our opportunity, may it be that God will require us to walk in the "way of the cross" in these last days? Christ conquered evil and sin by His death. It is proper for the Christian to love home, loved ones, and country. By the grace of God the Christian can love his enemies. Following the example and teaching of Jesus the Christian cannot kill, but it may be necessary for him to die as he overcomes evil with good.

* * * *

Christ Is the Answer

In the imagery of the Bible, Jesus Christ is the Answer to every need. To the hungry He is Bread; to the thirsty He is Water; to the sick He is Physician and Healing Balm; to the accused He is Advocate at court; to the condemned He brings pardon, and He opens the prison to those who have already been incarcerated; to those whose lives are wasted He gives beauty for the ashes; He is the Rose of Sharon for beauty, the Lily of the Valley for purity the Morning Star for hope, the Lamb of God for atonement, and a Great Rock in a weary land and a Shelter in the time of storm. He is the Lion of the tribe of Judah for power, and as such He breaks every chain and gives us the victory again and again. He is Money to the poor, Wisdom to the ignorant, and Holiness to the defiled. And if there be a prayer for which no fitting word can be found, then He is the Answer to that prayer also, for He is "the desire of all the nations."—*James B. Chapman.*

* * * *

It Is a Comfort

To meet people . . .

- Who preach a little and practice much.
- Who act their part well from choice and not from duty.
- Who do not tell you that your day of adversity will also come.
- Who find more pleasure in being pleasant than in recounting what is unpleasant.
- Who believe that most things are possible, and are ready to give encouragement to everyone.
- Who do not claim to be good but prove by their actions that they are.
- Who think that sound doctrine should be lived as well as talked.
- Who do not tell you that you ought to be cheerful, but instead make you feel that way.—*Selected.*

Is Pacifism Christian?

GORDON H. CLARK

Professor of Philosophy, Butler University

THE question whether pacifism is Christian or not is to be answered, like all other questions of faith and practice, by an appeal to the Scriptures. It is both sinful and useless to appeal to common sense, human sympathy, or natural law. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deducted from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Unless the argument can proceed on the basis of God's written revelation, there is no use to begin.

For example, Christian pacifists have appealed to the fact that the early Christians avoided or evaded military service. However true this may be, it furnishes no evidence in favor of pacifism. For two reasons: First, these early Christians may have been wrong in avoiding military service. The early Christians, both in New Testament times and in the second century, were often wrong, both in doctrine and practice. Their form of life is not our norm. Second, even though they were frequently wrong, they might have been right in this particular and still furnish no evidence in favor of pacifism. Very likely they avoided the army, not because of conscientious scruples against war, but because the military oath was a pagan religious ceremony inconsistent with Christian monotheism. At any rate, we should judge them by Scripture, and not Scripture by them. Our appeal must be to Scripture alone.

Since pacifism and a repudiation of capital punishment are consistently conjoined, the Scriptural teaching concerning the latter should influence our views of the former. Therefore the command to inflict capital punishment may be put first in the argument against pacifism.

Capital punishment was ordained by God in his revelation to Noah. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6); and the reason for capital punishment is immediately appended—"For in the image of God, made he man." If man were a mere animal, murder would be a minor crime at most; but because God made man in His own image, a murderer forfeits his right to live. The murderer must be put to death by man because he shed human blood. Since no one will deny this, it is not necessary to mention, the various places in the Mosaic law where the death penalty is prescribed. Capital punishment therefore does not indicate a low regard for life; on the contrary it is a pointed recognition that man was created in God's image. It is the repudiation of capital punishment, the minimizing of the crime of murder, that expresses a secular or naturalistic view of man.

Beyond the evidence that capital punishment affords, the next step in the argument bears directly on war. In the Old Testament on several occasions the Lord commanded his people to wage war. In Num. 25:16, 17 there is a definite command to smite the Midianites; and this is repeated in chapter 31. God also commanded the people to take the Promised Land under the hand of Joshua: Deut. 2:24 says, "Begin to possess it and contend with him in battle." Specific directions are given concerning Jericho and Ai. When the sun stood still, it is written that "the Lord fought for Israel." And Josh. 11:20 reads, "It was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses." And there are other instances later in the Old Testament.

The pacifist will now probably reply that all these references are from the Old Testament. So they are; but is not the Old Testament the very word of God? If we do not believe Moses' writings, how shall we believe Christ's words? Perhaps the pacifist objection to the Old Testament may depend on the idea that the New Testament presents a higher ethical position; and in a certain respect there may be some truth in this contention. In Matt. 19:8 Christ seems to imply that Moses permitted relatively easy divorce because of Israel's hardness of heart; but that now stricter standards will be maintained. Then too there are the polygamous examples of Abraham, Jacob, Gideon, and others. But this supposed advance in moral standards has little bearing on the morality of war. The difference between the two cases lies in this: God never commanded polygamy; He never made the sun stand still so that the Israelites could marry a few more wives; but he did command war. It cannot be said that God merely permitted war, or winked at the times of such ignorance. If the Old Testament is clear on anything, it is clear that God positively commanded war. Since this cannot be denied, shall we accept pacifism with the implication that God commanded His people to sin?

At this point the pacifists may reply that it was not a sin to wage war in Old Testament times, though it is a sin now, for God changes His commands from time to time. And in a sense this too is true, for it surely was not a sin to keep the Passover or to follow the temple ritual before Christ's death; but it would be a sin to do so today. Once again, however, this consideration does not help the argument for pacifism. Since the Apostle Paul in I Cor. 10:11 teaches that the Old Testament was written for our admonition, and in Gal. 3:7, 8, 14, 16, 29 asserts that the Gospel is found in Genesis, it is an essential rule of Scriptural interpretation that we must preserve from the Old Testament all that is not specifically abrogated in the New. A valid argument for pacifism therefore would have to show clearly that war is forbidden in the New

(Continued on page 23)

LIFE Looks at Buddhism

Second of a Series of Articles in Answer to A Leading Magazine's Estimate of the World's Great Religions

DON HILLIS

HUNDREDS of millions of people—perhaps as many as 500,000,000—believe in a gentle and peaceable religion called Buddhism. It is one of the noblest edifices of thought ever created by the human spirit. It is, as a whole, one of the most rational of the world's great religions, for the system of human conduct that it preaches relies very little on the supernatural. Buddhism has been one of the greatest civilizing forces in the Far East . . ." This summarizes *Life's* conception of Buddhism.

That this noble edifice "created by the human spirit" should be accompanied by all the frailties and limitations of human nature is to be expected. If the sad, idolatrous, illiterate and poverty-stricken conditions of most of the Buddhistic populace is a yardstick to the "civilizing forces" of Buddhism, then certainly it is not something to be desired. Witness the bondage of Tibet.

The Founder

A Hindu of high caste, Siddhartha Gautama, was the founder of this religion. He was born in the year 563 B.C. in Nepal. His life's story has been surrounded by centuries of poetic, oriental legends and Asian imagination. These oriental legends stand in sharp contrast to the well-documented, imagination-free, historically accurate facts that surround the life and teaching of Jesus Christ.

For the first twenty-nine years of his life, Gautama reveled in the wealth and luxury into which he was born. Finally awakened to the sin, suffering and sickness that filled his community, he fell into a state of mental frustration. He determined to find a solution to the problems of life. Forsaking his parents, wife and son, he became a Hindu Sadhu. For a period of six years, he sought the secret of enlightenment through mortification of the flesh and various methods of meditation. One day he seated himself under a tree to think and vowed that he would not move until he attained the secret of enlightenment. "In a vision, the armies of Mara, evil tempter of the world of passion, attacked him with storms, rain, rocks and blazing weapons, and Mara himself offered him the wealth of the world if he would desist from his purpose. But Gautama sat unmoved, calling on the earth beneath him to witness the steadfastness of his aim. The armies of Mara fled. After forty-nine days of meditation under a tree, Siddhartha Gautama achieved the enlightenment he was seeking." He became the Buddha, the enlightened one. The next forty-five years were spent traveling the length and breadth of India preaching and making converts. He died at the age of eighty after eating some indigestible food.

This summary of Gautama's life, including both the imaginative and the factual aspects, presents the picture of a seeking soul. A self-satisfying philosophy is finally reached and then preached. At long last, death ends it all. The total absence of divine revelation, of the supernatural, of miracles, and of a prophesied plan gives it a hollow ring. The majestic, eternal and foreordained plan which we do clearly see in the life of Christ is missing. There is nothing in the teaching and death of Gautama that would remind one of Jesus Christ. The absence of a resurrection message places the entire picture on a human level. Gautama himself made no claim to divinity. In fact he makes little mention of God. "He that hath seen me hath seen the Father," could never fit his lips. Gautama's life is not a portrait of the "visible image of the invisible God." He made no claim or even suggestion that he was saved or that he could save others through his own virtue or sacrifice. Concerning Christ alone has it been said, "Behold the Lamb of God that taketh away the sin of the World. For he was made sin for us who knew no sin that we might be made the righteousness of God in Christ."

Buddha's Message

"Gautama inculcated neither prayer nor praise. He offered neither redemption, nor forgiveness, nor heaven. He warned of no judgment and no hell." His message was an appeal to "work out one's own salvation by the use of facilities already latent in every human being." It is an evolutionary process to be achieved by one's own efforts. He adopted the Hindu doctrine of Karma, which is the law of cause and effect, as well as the concept "of the world as an abode of ignorance and sorrow from which wise men should seek release." He also accepted the Hindu philosophy "that the path of wisdom lay in taming the appetites and passions of the flesh."

History demonstrates, the human heart bears testimony to, and the Bible confirms the fact that one might as well endeavor to get the leopard to change his spots or the poisonous serpent his ways as to regenerate his own heart through self-effort. The message of the Bible is that "the heart is deceitful above all things and desperately wicked." Any real conception of the depravity of human nature forbids the thought of the "taming the appetites and passions" through human effort. ". . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." It is only as we become "new creatures in Christ" that we can become "more than conquerors."

The philosophy of Buddhism is outlined in Four Noble Truths, a Noble Eightfold Path and Five Precepts. The

Four Noble Truths deal with the cause and cure of suffering. According to these Truths, suffering is universal and the cause is selfish desire. The cure is obtained by eliminating desire. The Noble Eightfold Path consists of things that are right, such as right knowledge, right intention, right speech, etc. These right things are obtained by a method of "self-discipline that will lead to a life of good works and inner peace of mind."

The Five Precepts comprise a code of conduct. This code presents the negative aspects of behavior. It involves abstinence from the taking of life, from stealing, lying, intoxicants and illegal sex pleasures. These Precepts remind us of a portion of the Ten Commandments with the glaring exception that God is left out of the picture.

Nirvana At Last

"For the good Buddhist who has finally achieved enlightenment lies Nirvana, the spiritual goal. Nirvana is, strictly speaking, a permanent state toward which Buddhists aspire. It is impersonal ultimate reality. If a man comes to a true realization of self, he loses all craving for worldly pleasures and posessions . . . This realization, however, can come only after long and laborious effort. Through good and self-denying deeds and thoughts one is purified through successive lives. The road is hard, and one is bound for many lives to the cosmic merry-go-round, which is called the Wheel of Rebirth—the Buddhists believing as do Hindus, in transmigration."

Here again, the Bible message of an eternal abode prepared by the Saviour of the world for those He has redeemed stands in bold contrast to the Buddhistic conception of heaven. The thought of an impersonal ultimate reality cannot be compared with that of eternally living with, and for, the glory of God. "And so shall we ever be with the Lord."

Ritualism

Buddhism has "no centralized authority, no pope, no elaborate ceremonies of conversion." There is, however, much ritual in the Buddhistic system. Celibacy, poverty, renunciation, a rosary of 108 beads, monasteries and monks all constitute a part of the program. To this can be added the enshrining of relics. "Ever since the death of Gautama . . . relics of his physical body, including his teeth and hairs from his head, have been carefully preserved and enshrined," says *Life*. It would appear that Roman Catholicism has borrowed some of these rituals

and inculcated them in her own system of worship.

Buddhistic shrines "are the center of many activities practiced by laymen in order to acquire merit that leads to rebirth in a better life and thus constitutes a step toward final achievement of Nirvana. Building stupas is in itself an act of merit, but there are other, simpler ways in which a layman may acquire merit: through offerings, through pilgrimages, through meditation, through helping feed the monks, through assisting in the upkeep of the stupas or shrines. Merit may also be acquired by participating in public ceremonies."

Salvation Through Faith

The editors of *Life* magazine suggest that "a doctrine of salvation through faith was added to Buddhism as it swept north, bringing consolation to the common man." This so-called "salvation through faith," in no sense of the word, fits into the biblical interpretation. Salvation to the Buddhist has nothing to do with the penalty or condemnation of sin. No thought of forgiveness, redemption, atonement, justification, or glorification is found in it. It is a self-attained deliverance from the practice of sin on the basis of human effort apart from God. Buddhistic faith is very apparently faith in oneself. It is egocentric. The human being is both the subject and object of faith. This is far removed from the Christian concept of a man's humble trust and surrender to the God who is the God of all flesh and unto whom nothing is impossible. The major premises of Buddhism stand in bold contrast to those of Christianity. "By the works of the flesh shall no man be justified."

"Enlightened One" Divided

There are two main branches of thought and practice within the philosophy of Buddhism. The one called Mahayana is accepted in China, Japan and Tibet. The other called Hinayana is practiced in Ceylon, Thailand and Burma. Mahayana Buddhism represents the more liberal aspects with a broader appeal to the common man. In this sect, there is a concept of a goddess as well as a god. Like the Roman Catholic Madonna, this goddess is supposed to be one of compassion known in Japan as Kuan Yin. "Mahayana Buddhism has never had the monopolistic hold on the nations of the north that Hinayana Buddhism still maintains in countries like Thailand and Burma."

The followers of the Zen Sect "believe that enlightenment comes, not from the study of the scriptures or from metaphysical speculation, but from a sudden flash of intuition which occurs during disciplined meditation."

In theory "after at least ten years of meditation and rigid discipline" can a monk hope to experience this revelation. It "is not to be achieved by logical explanations or readings of the scriptures but by an intuitive revelation, somewhat similar, on a spiritual plane, to a laugh that spontaneously occurs when one has suddenly seen the point of a joke." The authority and authenticity for the Christian message is expressed in the following words: "For all Scripture is given by inspiration of God and is profitable for doctrine, correction in righteousness that the man of God may be thoroughly furnished unto every good work." We unto whom have been entrusted the riches of God's grace can but lift our hearts in thanksgiving to God "for His unsepeakable gift." At the same time, we must remember that to whom much is given much shall be required. We dare not allow these 500,000,000 to die without making a serious effort on our part to present to them the light of the glorious Gospel of our Lord and Saviour Jesus Christ. "How shall they call upon him of whom they have never heard?"

* * * *

How To Be Miserable

Think about yourself. Talk about yourself. Use "I" as much as possible. Mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Expect to be appreciated. Be on the lookout for a good time for yourself. Shirk your duties if you can. Do as little as possible for others. Love yourself supremely. Be selfish. This recipe is guaranteed to be infallible one hundred per cent.

—*Friendly Chat.*

* * * *

Deep Waters

Good brings men into deep waters not to drown them, but to cleanse them.—*Michigan Baptist Voice*

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National Optimism

The national mood as reflected in the Nation's Capital is at its highest point of optimism since the years prior to World War II. The course of events under the leadership of the Eisenhower Administration has found wide acceptance with the American people.

There is general satisfaction that the steps which have been taken by the USA Government in the cold war have been the wisest steps in the interests of world peace. This fact is demonstrated by the great lack of popular support for extreme measures which have been set forth by one or two members of Congress.

Areas of world tension have been pushed to the background to the extent that there is now little mention of war as being imminent. America has been talked up as the world's most powerful nation so that few people seem to think that the Soviet and her satellites want to risk global war.

Furthermore the nation has been for many months enjoying a period of unparalleled economic prosperity. Optimism has been the ruling factor in economic circles in the USA. Fears that a serious economic recession may be in sight have mostly subsided. This, too, has been reflected in Congressional consideration of government money policies, foreign aid, social security, minimum wage laws and other such matters of legislation.

This general spirit of optimism has its spiritual implications. Optimism can often engender a mood of self-satisfaction, even self-righteousness. It can be parent to a false sense of security which is based on the trend of national affairs but not upon direct reliance upon God's mercy. The national spirit of optimism could even be seen to lead to laxity, both spiritually and morally.

In some respects, therefore, the nation is facing some serious problems internally. Perhaps the problem comes into focus most clearly in the national struggle with juvenile delinquency. Congressional committees have heard every kind of testimony concerning the cause of and the answers to the problem—except the basic spiritual answer. Suggestions have been made to several Evangelical youth agencies that they should begin to make approaches to civic and political authorities with a view to bringing about an awareness that the core of the problem is sipiritual laxity on a national scale.

A Postage Bill

The Senate recently passed a bill which would afford reduction in postage rates on some types of materials being put in the mails by most non-profit organizations including religious groups. The primary provisions of the bill would affect the mailing of such items as manuscripts for books, sheet music, theses, bibliographies and printed and duplicated or photographic forms. These items would be accepted in the mails at the regular book rates which is 8c for the first pound and 4c for each additional pound.

The bill (S.1292) also included a recommendation that the U.S. Post Office Department give consideration to the possibility of reducing rates on newspapers, periodicals, books, pamphlets, music and maps being sent out of the United States. This is not in the nature of a mandatory provision but it would tend to stimulate the Post Office Department in giving such action very serious consideration.

Another provision of the bill would extend book rates for the mailing of library books being loaned anywhere in the United States. At present the book rates are extended only to books being mailed within the state or up to the third postal zone. The enactment of this bill would provide for the mailing of loaned books anywhere in the US at the lower rates.

Another Postage Bill

A postage rate bill has passed the House which will aid church publications which do not maintain a subscription list. The bill (H.R. 4585) was introduced by Congressman Jim Wright of Texas, an active Presbyterian layman.

In the past it has been possible for religious publications to get second class mailing privileges only on the basis of designated subscriptions. This technically blocked the possibility of second class rates for churches and other religious institutions which circulated their publication to all their membership automatically, without the formality of a subscription list.

No opposition was expected to the bill on the Senate side and every indication has been that it would be enacted and signed into law by the President.

Argentine Situation

It was in spite of a great deal of pressure that the Department of State decided to hold to its established policy of non-intervention in Latin America when the Argentine situation made headlines. Roman Catholics across the United States were incensed about the losses which they had suffered at the hands of the Peron government. Furthermore they felt, quite understandably, that some of the actions against the Catholic Church in the Argentine were unjustified. They particularly objected to the imprisonment of some 90 priests and the burning of Catholic churches, even though the responsibility for the latter was passed off by the Peron government to the communists.

For several months editors of Roman Catholic papers in the US had been informing their Catholic readers about the actions of the Peron government in opposition to "the Church." By the time the situation developed into open revolt the Catholic Church in the US knew that it wanted to see American Government take action in opposition to the Peron government. Such action would, of course, have given every bit of moral support from the US to the revolutionary forces in the Argentine.

The pressure toward intervention in the Argentine came mostly from Roman Catholic members of Congress, particularly from those whose home constituencies are predominantly Roman Catholic, so that they would be doing themselves a favor in regard to the 1956 Congressional elections. Probably the most strongly worded statement of all came from Victor L. Anfuso, Democrat of New York, who is a member of the House Subcommittee on Inter-American Affairs. He made his statement in a letter to President Eisenhower. Anfuso said that the US should protest the persecution of Catholics in the Argentine, recall our ambassador for consultation, withdraw financial aid to the Argentine, and establish diplomatic relations with the Vatican. Anfuso attempted to justify the inclusion of this last point on the grounds that the US Government would benefit from the news channeled to the Vatican from various foreign governments.

The State Department indicated immediately that it would not be moved from its position of non-intervention. This position had been set forth earlier in a statement by Henry F. Holland, Assistant Secretary of State for Inter-American Affairs. In his statement to the House subcommittee Mr. Holland said that the United States has found that the policy of non-intervention has always paid off. With regard to financial assistance to the Argentine, Mr. Holland said that policies in this field are governed mainly by economic considerations.

Other pressures were brought to bear in order to move the US to take action in the matter, but without success. No direct American interests were involved and American citizens in the Argentine were not seriously endangered.

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

WCC to Study Unity

The World Council of Churches has announced the appointment of "liberal" Professor Paul S. Minear of Andover Newton Theological Seminary to direct preparations for a North American Study Conference on "The Nature of the Unity We Seek."

The WCC is moving as rapidly as possible to the achievement of "The Coming Great Church" (see page 23). It considers itself now only "an emergency solution—a stage on the road" toward ultimate visible unity for all Christendom.

The coming North American conference is not expected, according to its sponsors, "to recommend any particular scheme of union but it is hoped that it will clarify fundamental thinking on the subject."

A study of the pronouncements of the professional ecumenicists on the nature of the unity sought by the WCC makes it quite clear that they conceive the Church to be an evolutionary development. They have no sympathy whatsoever for the evangelical belief that organic unity is possible only in terms of God-revealed Bible truth.

A real contribution might be made to the thinking of modern churchmen on the subject of Christian unity if the proposed Conference were composed of equal numbers of evangelicals and "liberals." If such a group would face the unity issue without ulterior ecumenical motives and in a purely objective spirit we might welcome the undertaking. In the absence of any intimations of such a pattern of procedure we can only conclude that the conference will merely be a search on the part of "the right people" for a rational and practical compromise upon which can be erected the super-structure of The Coming Great Church.

Love Toward Heretics

We like the spirit of the inaugural address of Dr. Edward J. Carnell, new president of Fuller Theological Seminary.

Three magnificent principles were laid down which express the genius of true evangelism. He said: (1) We must formulate and express our faith in concrete terms and passionately interpret the truth to each generation; (2) We must take into consideration all sides of a given question and arrive at the truth by way of free investigation; (3) We must maintain an attitude of love toward those who "stand heretically over against the confessional lines set down by the first Christian community."

It is on the latter point that we wish to comment. The attitude of too many evangelicals toward heretics often confuses heresy and those who hold heretical views. We should despise and reject all forms of error, but we should love the hearts of those who are sincerely mistaken. As has been often pointed out, "Judgment of truth and error belongs to the Church but judgment of the heart belongs to God." We cannot expect to win men from error if we fail to treat them as gentlemen and earnestly desire their wellbeing. Our Lord set us an excellent example in His attitude toward the priests, the scribes and the sects of His day. It was only the hypocrites among them that He utterly detested. For the rest He yearned and even wept.

We need to focus our attention on those passages of Holy Writ which admonish us to love our enemies.

Back to the Bible

By a remarkable coincidence, as we were writing our editorial, "Few Great Preachers" (*Action,* July 15), someone in the offices of the secular magazine *Newsweek* was expressing the same sentiments about Bible preaching.

The news story *Newsweek's* pundit was writing was about the recent Southern Baptist Convention at Miami. He observed that the growth of this denomination was phenomenal, passing the 8,000,000 mark last year. Then he proceeded to ask why and to answer his own question.

He thought the multimillion dollar radio and television program of the Southern Baptists had something to do with it; also their emphasis on Sunday School work. And then *Newsweek's* commentator wrote, "Possibly this growth is symptomatic of a fastgrowing tendency in American religion to get back to Bible fundamentals. In a crisis era like this one, people evidently feel the need of an insistence, direct and comforting, on the saving nature of a strong and simple Word. Southern Baptist preachers never made the mistake of so many other USA clergymen, who coated their religious message with so many overlays of psychology, sociology and philosophy that their congregations lost the feeling of comfort altogether."

God and Education

We are greatly encouraged by the enthusiastic response of our readers to our recent editorials on religion in the public schools. Not all our correspondents agree on how it may be done but there is wholehearted unanimity in the belief that we must not permit an interpretation of the great American principle of the Separation of Church and State to keep God out of public education.

The "progressive education" theorists have just about completely succeeded in foisting their "non-theistic humanism" on our schools to the exclusion of religion. They insist that God is irrelevant to the real crisis and decisions of life. Boyd Bode denounces "the theory that moral values require cosmic endorsement." John Dewey maintains that belief in God detracts from devotion to ideals, impedes one's service to his fellow men and is in reality a subtle form of unbelief or lack of moral faith.

From the very beginnings of the American public school the reading of the Bible, prayer and instruction in Christian morality have been inseparably related to the secular curriculum and have been considered as essential to the training of the rising generation for American citizenship. This is no time to discard the basic elements which have made America great.

PUBLIC AFFAIRS

Court Okehs Public Funds For Sectarian Orphanages

PITTSBURGH, Pa.—(RNS)—Allegheny County Common Pleas Court ruled, 2-1, that the county can make direct payments for the care of orphan children in sectarian institutions.

The decision was regarded as one of the most important ever handed down by a local court. It directly affects the welfare of 750 institutionalized children and the annual expenditure of more than $250,000 in the county.

Five Pittsburgh taxpayers had challenged the county's right to make such payments to eight Roman Catholic and two Protestant institutions. They contended this was a violation of the state constitutional ban against union of Church and State.

It was expected that the decision would be appealed to the State Supreme Court.

The court based its ruling on the doctrine, advanced by attorneys for Catholic Charities, that the funds spent were not in fact contributions to any church, but merely support payments for the county wards.

Judge Henry Ellenbogen, who wrote the majority opinion said, "If sustained, (the bill) would endanger the safety and welfare of thousands of children."

"We can find no basis for it in the constitution nor in the history and tradition of our great commonwealth," he stated.

The opinion said that payments to the sectarian institutions involved were not actually for the benefit of the institutions but were for the sake of the children.

While the constitutional ban might be interpreted as applying to payments from the state treasury it does not apply to the county treasury, Judge Ellenbogen said.

"A search of the four corners of the constitution," he said, "will fail to disclose any restrictions upon appropriations of money by counties, institutions. None may be implied."

He pointed out that such appropriations follow the practice pursued since colonial times and never deviated from in the history of the commonwealth.

Judge A. Marshall Thompson, who had previously ruled in favor of the plaintiffs, issued a dissenting opinion. He said that if the majority opinion is upheld it would result in "chaos in the matter of appropriation of public funds to religious bodies."

"Except for that proportion of the public funds which happen to be deposited in the state treasury," he said, "there would appear to be no limitation upon the free disposal to religious bodies of public funds gathered throughout the entire state by county commissioners and other municipal authorities."

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The complainants included Fred A. Schade of Pittsburgh and four others. All of them are understood to have moved from the city, died, or otherwise dropped out.

Also active in the case, but not on the record as plaintiffs, were Protestants and Other Americans United for Separation of Church and State and the Rev. Dr. Frederick C. Fowler, former pastor of Knoxville Presbyterian church here but now serving in Duluth, Minn.

Congress Approves "In God We Trust" on Money

WASHINGTON, D. C.—(RNS)—A bill requiring that the motto "In God We Trust" be imprinted on all United States paper currency was unanimously approved by the Senate and sent to President Eisenhower, who was expected to sign it.

The motto has appeared on US coins since 1864. In 1907, Congress considered a bill to put it on currency but the measure was vigorously opposed by President Theodore Roosevelt who said he felt it would be a desecration to have the name of the Deity on anything so material and worldly as paper money.

Mr. Roosevelt also favored removing the inscription from coins, as was done by the mint on the 1907 dime, but Congress quickly acted to require that it be continued.

The matter rested there until action was recently initiated in Congress to put the motto on all currency. Rep. Charles Bennett (D.-Fla.) sponsored the bill.

Liquor Outlets Exceed Grocery Stores in USA

WASHINGTON, D. C.—(RNS)—Outlets for the sale of alcoholic beverages now outnumber grocery stores in the United States, the Methodist Board of Temperance declared in a public statement here.

The board said latest Federal licensing figures disclose that there are 273,454 establishments that hold retail liquor licenses and 159,282 more that hold retail malt (beer and ale) licenses, a total of 432,376.

Compared to this, the USA Department reports 385,000 grocery stores in the country, 201,000 gasoline filling stations, 28,000 furniture stores and 21,000 shoe stores.

Romanists Make Million On Public School Deal

NEW YORK.—Roman Catholic depredations on public school funds in New York City are becoming notorious. The recent investigations concerning the record of Ex-Mayor William O-'Dwyer revealed the following case:

On December 19, 1944, a tract of land in New York City was sold by the city to Cardinal Spellman for $275,000. After it passed through some other hands to dissipate the odor, the friendly Mayor William O'Dwyer bought it back "for public school purposes" on May 16, 1950, for $1,350,000. No change in public school needs had meanwhile occurred to justify such a deal.

This is a sample of the looting that occurs where Roman Catholic church and state officers join forces to "yoke" the public. Such high-handed depredations have brought the public schools into very low esteem in some large cities of the East, and are causing parents of the better class to turn from public to private facilities for their children.

The UMT Bill Again Fails in the Congress

WASHINGTON, D. C.—(RNS)—Religious groups opposing universal military training scored a victory as the Defense Department gave up its fight for even a token start on a six-month training plan for seventeen and eighteen-year-old boys.

Rep. Carl Vinson (D.-Ga.), chairman of the House Armed Services Committee, introduced a new bill embodying the administration's military reserve program but eliminating the six-month training feature. Under the original proposal, young men who took the six months training and then went into the National Guard or organized reserves would have been exempt from the draft.

Some religious groups strongly opposed this feature of the program in testimony at hearings. The House committee subsequently voted to report the bill despite the opposition, but it ran into a series of amendments during story debate on the floor and was sent back to committee.

Chairman Vinson said the administration is ready to abandon the controversial issue in order to try to achieve the enactment of other features of the reserve program.

This is the fourth time since the end of World War II that the Army has tried to secure enactment of universal military training and failed.

Assembly Sues City For Building Permit

ROBBINSDALE, Minn.—The Robbinsdale Assembly of God filed suit in Hennepin County district court at Minneapolis to force officials of this city to grant it a building permit.

The city council voted unanimously Feb. 21 to deny the congregation a permit, declaring the church would bring a traffic problem at the proposed site because of a school and several other churches in the immediate area.

This argument was termed fictitious, sham and untrue by the church. It said the lots on which the congregation wants to build contain adequate parking space.

State Rep. F. Gordon Wright, one of the church's attorneys, said the city council was considering putting a municipal liquor store on the same street and "apparently is not too concerned about the traffic problem there."

Two New Booklets to Combat Communism

WASHINGTON, D. C.—The nature of the communist threat to the free world and communist tactics of infiltration are explained in easy-to-understand language by two new booklets just released by the All-American Conference to Combat Communism.

Communism—World Menace, produced by Lions International in cooperation with the All-American Conference, describes the war communists are waging against the free world and how they use violence, trade and propaganda in their attempt to gain world domination. Also included is a timely comparison between the strengths and weaknesses of the Soviet Empire and a list of practical suggestions for combating communism at home and abroad.

Communist Tactics of Infiltration, produced by Catholic War Veterans of the USA in cooperation with the All-American Conference, discloses communist tactics for infiltrating and gaining control of political, fraternal, service, veteran, labor and other organizations. The booklet also lists types of organizations communists are now trying to infiltrate and practical suggestions for combating their infiltration techniques.

The Conference was organized to stimulate public appreciation of American ideals and awareness of the communist threat to them. It is composed of 55 national organizations—representing a rainbow of interests comprising the American scene—with a total membership of 50,000,000.

Legislation to Check Juvenile Delinquency

WASHINGTON, D.C.—(RNS)—Six bills to curb juvenile delinquency in the District of Columbia and serve as a model for the rest of the country were introduced in the Senate. The sponsors are Chairman Estes Kefauver (D.-Tenn.), and other members of the Senate Committee investigating juvenile delinquency.

Congress enacts all legislation for Washington, which has no elected municipal government of its own.

The proposed local ordinances would:

1. Allow police to confiscate equipment used to distribute, sell or exhibit indecent literature and films.
2. Provide for the appointment of Juvenile Court referees to conduct investigations and hearings and make recommendations to the judge. This would relieve the judge of the burden of holding hearings on 15 to 20 cases a day.
3. Allow the District of Columbia to participate in the reciprocal agreements being developed by a number of states for prompt extradition of runaway fathers who are charged with non-support.
4. Make it mandatory for Juvenile Court to give the district attorney and police chief an opportunity to present reasons for transfer of juvenile cases to adult courts.
5. Permit the Board of Public Welfare to petition Juvenile Court to treat certain "emotionally mature" juveniles like adults.
6. Clarify the responsibility of the Juvenile Court's director of social work and make that officer directly responsible to the judge.

The Kefauver Committee praised Washington's Juvenile Court for reducing the backlog of cases on its calendar so that defendants no longer have to wait up to six months for a hearing. He also approved the policy of allowing newsmen to attend juvenile proceedings. Newspapers are not permitted to publish names of defendants or witnesses, but they report the manner in which csaes are handled.

EVANGELISM

Oral Roberts Buys Headquarters Site

TULSA, Okla.—Purchase of a 175-acre site for a new international headquarters for Evangelist Oral Roberts and his organization was announced here. The reported price was $250,000.

Mr. Roberts said his evangelistic organization, which has 180 office employees, has outgrown its present three-story headquarters here. He conducts a Sunday television program over a 95-station network and edits *Healing Waters,* nationally distributed magazine.

The announcement was made as the evangelist opened a ten-day meeting at Cincinnati in a tent seating 14,000 which he calls the world's largest.

Mississippi Baptists To Distribute Bibles

JACKSON, Miss.—(RNS)—One of the largest statewide Bible distribution projects is taking place in Mississippi under the direction of Dr. W. A. Keel, secretary of the Negro work department of the Mississippi Baptist Convention.

Aim of the venture, begun last October, is to put a Bible in 100,000 homes that do not own one. Some 24,000 have already been distributed.

The Mississippi Baptist Woman's Missionary Union is sponsoring the distribution program which is designed primarily for Negro homes. However, others requesting a Bible will be given one.

Dr. Chester L. Quarles, executive secretary of the convention, said he believes the project is one of the most distinctive of any in the twenty-two state Baptist conventions.

Graham Reaches 230,000 In His German Crusade

BERLIN — Billy Graham attracted 230,000 persons to five rallies held in connection with his one-week crusade in West Germany.

The largest meeting was at Stuttgart where Dr. Graham addressed 65,000. A rally at Nuremberg was attended by 60,000. At Frankfurt, the evangelist spoke to 40,000, at Mannheim 35,000, and in Dortmund 30,000.

Dr. Graham carried his revival crusade to two large gatherings of American servicemen in the Frankfurt area. He preached first to nearly 8,000 airmen and their families in Wiesbaden, European headquarters of the USA Air Force. Later, he went to Kaisersautern for an appearance at the USA Army's largest troop center in this country.

According to crusade officials, about ten per cent of those attending the rallies came forward to make "decisions for Christ."

Church circles noted that the attendance and decisions were as high as last year when Dr. Graham conducted a campaign in this country.

From West Germany the evangelist went to the Netherlands and then was scheduled to hold rallies in Norway and Sweden.

SUNDAY SCHOOL

Hoover Urges Children Attend Sunday School

OAKLAND, Cal.—(RNS)—J. Edgar Hoover says every motive that will bring new members to Sunday school, "no matter what their degree of conviction," should be exploited to the utmost.

The FBI director made the statement in a letter to Cyril W. McLean, attorney and member of First Congregational church here, who had asked Mr. Hoover if he should force his son to attend Sunday school.

"How else shall the uninstructed child be exposed to the influence of Christian principles?" Mr. Hoover asked. "How shall he have opportunity to know the rewards of a Christian way of life?"

He cited the experience of a juvenile court judge who, over an eight-year period, had some 8,000 boys and girls under 17 brought before him for law violations.

Of these 8,000 delinquent children, he said, only 42 regularly attend Sunday school. Even more striking was the judge's finding that none of the children had a mother or father who attended Sunday school or church regularly.

Mr. Hoover renounced the idea that the 42 delinquents should have been sought out and rejected because some motive other than religious conviction brought them into the Sunday school fold.

"It is the whole objective of Sunday school training to turn such young people toward God—to make them truly religious adherents." he said. "When this is accomplished they will attend services simply as an essential part of their scheme of living.

"The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday school has been given a sword and buckler against temptation."

Mr. Hoover said a youth must receive the inspiration of sincere religious conviction "if he is to be protected from the rampant ideology of materialism which leads to lack of moral responsibility and lawlessness."

No parent can be blind to "the creeping paralysis of secularism and materialism which continue to infect the moral fibre of the world," he wrote.

"With every child who is taught to accept Christian ethics as his guide to daily living, secular materialism as a national philosophy is dealt a crippling blow."

The FBI chief praised the nation's Sunday school teachers who, he said, are doing "a truly magnificent job."

"They are insuring that the child who is so fortunate as to come into the Sunday school fold receives an introduction to the Word of God, the unequaled guide to righteous living and faith in the future," he declared.

"Our hopes for the future are in their hands. They are laying 'upon a rock' the foundations of Christian character in their disciples, the Sunday school scholars."

100,000 Children in Big Sunday School Parade

BROOKLYN, N. Y.—More than 100,000 children participated in parades in twenty-six communities of Brooklyn marking the 139th anniversary of the Brooklyn Sunday School Union.

It was the 126th consecutive year the borough's Protestant Sunday School youngsters had marched on Anniversary Day, which was set aside in 1860 by Special Act of the New York State Legislature.

Theme of this year's observance was "Christ, The Great Teacher." Children from more than 450 Protestant churches took part.

William A. Gatehouse, president and chief marshal of the Brooklyn Sunday School Union, was host to New York City Council President Abe Stark, Brooklyn Borough President John Cashmore and 123 Brooklyn civic leaders who reviewed the parades. The notables were whisked by automobiles, with motorcycle police escorts, from place to place in the borough to review the various locality parades.

At a luncheon preceding the parades, Borough President Cashmore spoke to a group of about 100 Protestant clergymen and lay leaders, largely discussing the juvenile delinquency problem.

Similar parades were staged in a dozen communities of the neighboring borough of Queens.

Six Million Enroll In Vacation Schools

CHICAGO — More than 6,000,000 youngsters were enrolled in vacation church schools or camps this summer in more than 100,000 churches, it was estimated here by church school authorities. Last year the churches operated over 100,000 vacation schools and 4,000 camps.

An estimated 35,000 teachers took part in the schools and camps. The schools usually run from two to four weeks, and are held for children from kindergarten age through the ninth grade. Camps enroll those from the fourth to the ninth grade.

The schools were staffed by housewives, public school teachers, Sunday school instructors, college students home for the summer and week-day religious education teachers. Most of the schools are conducted by local churches and by groups of churches working cooperatively.

MISSIONS

Africa Inland Mission Becomes International

KIJABE, Kenya—(RNS)—The Africa Inland Mission became an international organization with the adoption of a new constitution at a meeting here marking its 60th anniversary.

The Mission, which has headquarters in Brooklyn, N. Y., will now be able to establish Home Councils in many parts of the world. Countries now having Home Councils are the United States, Great Britain, Canada, Australia and South Africa.

Phillip S. Henman, chairman of the British Home Council, was named chairman of the international Inland Mission. Rev. Ralph T. Davis of the American Home Council was named general secretary; and Rev. Kenneth L. Downing of Nyakach, Kenya, field secretary.

The meeting here was attended by representatives of the British and American Home Councils and some 200 missionaries from various parts of the world.

Good News Announces Mission Printing School

CHICAGO.—(E/P)—Because missionaries can not wait for a solution to urgent problems arising from increasing demands for Christian literature on all foreign fields, Good News Publishers has announced plans for a Missionary Printing School. Clyde H. Dennis, founder and director of GN, made the announcement for the directors.

The school will be equipped with the most modern equipment available—equipment that will be inexpensive and practical to use on every mission field.

Original plans called for the school to open in the fall of 1957 when the publishing company plans to complete a new building and headquarters in a western suburb of Chicago. But a survey of missionaries indicated that the demand for literature was increasing each day and trained printers and new and modern equipment were urgently needed on many fields now. First classes will be held in late September of this year.

Good News operates a gospel printing plant in Switzerland. From this center Christian literature in 22 languages is distributed to 56 foreign countries in Europe and the Middle East. The Chicago office publishes in English only, and is currently engaged in a campaign to distribute 44,000,000 English tracts throughout the world in 1955.

Canadian CIM Is to Move Headquarters

TORONTO, Ontario.—The Canadian headquarters and retired workers' home of the China Inland Mission in Toronto are to be consolidated this autumn. The mission's present properties at 150 St. George Street, occupied since 1926, and 482 Avenue Road, home for superannuated workers, have been sold. Proceeds from these sales will cover the purchase price of twin buildings at 1052-1058 Avenue Road (above Eglinton) and provide for some special needs on the field not met by the general funds of the mission.

The date of the move has not yet been announced, but it is expected to take place on or before October 1.

INTER - CHURCH

NCC Propagandizes Peace with Godless "Reds"

NEW YORK.—"Liberals" in the National Council of Churches who favor "Coexistence" are in an all-out drive to establish closer relations with Soviet Russia. They are now forcing the Council to send a delegation to Russia to further their ends.

NCC leaders say such a mission would "afford an exchange of views concerning the life and work of the churches in a just and durable peace."

Dr. Eugene Carson Blake of Philadelphia, president of the National Council, has been authorized to complete plans.

Dr. Blake said in a recent interview that such conferences "among Christians across all political differences is in harmony with the actions of several constituent communions of the National Council." He said it also is in consonance with the World Council of Churches' appeal for church leaders of countries "between which tension exists" to confer together. He refused to go further in clarifying ultimate ends.

Several preliminary consultations between Christian leaders of the East and West already have been arranged, Dr. Blake noted.

Many evangelicals in the Council look upon these new developments as a compromise of Christian principles and as essentially immoral in basic concepts.

"Hep Cat" Cleric Speaks On Jazz in NCC Series

NEW YORK—A "liberal" clergyman preached a sermon on "The Theology of Jazz" during an experimental series of religious programs in July and August over the Columbia Broadcasting System television network. The sermon was sponsored by the National Council of Churches' Broadcasting and Film Commission.

The jazz sermon was given on the July 17 program by Rev. A. L. Kershaw of Holy Trinity Episcopal church, Oxford, O. The Ellis Larkins Trio and a number of instrumentalists illustrated his points.

Mr. Kershaw frequently talks to high school and college students on

the relationship between religion and popular music.

His church at Oxford, seat of Miami University, has entertained noted dance bands which have played for dances in the church's recreation hall. On one occasion Mr. Kershaw invited a jazz band leader to speak from his pulpit.

Record $750,000,000 Church Building Year

WASHINGTON, D.C.—(RNS)—New church construction will set an all-time record of $750,000,000 this year, the Departments of Commerce and Labor predicted.

The agencies revised upward their mid-year estimate of total church building activity. They said it will amount to 26 per cent more than last year's record of $593,000,000.

However, construction by non-public schools and colleges, most of which are church-affiliated, will drop off by five per cent this year, the forecast stated. The estimated total will be $500,000,000, as against $529,000,000 last year.

Private hospitals, orphanages, old people's homes and other institutions are expected to erect $370,000,000 worth of new buildings this year, 10 per cent more than last year.

Construction of social and recreational buildings by non-profit groups will amount to $258,000,000, compared with last year's $225,000,000, the report stated.

—WORLD-WIDE—

Colombian Protestants Mark Their Centennial

BOGOTA — (RNS) — Plans for observing in 1956 the centennial of Protestantism in Colombia were announced here by the Rev. Francisco Ordonez, president of the Evangelical Confederation of Colombia.

He said that 1956 will mark the 100th anniversary of the arrival in Colombia of the Rev. Henry B. Pratt, a pioneer Protestant missionary. Mr. Pratt began his evangelism work in Colombia shortly after the country had achieved its independence from Spain.

Mr. Ordonez said that during the centennial year special emphasis will be given to evangelistic campaigns, "not only from the pulpits, but also by personal contacts, and religious literature."

Large evangelistic meetings have been planned, he said, in Barranquilla, Cali and Bogota. The meeting here will be designated as the First Protestant Congress of Colombia.

"We are inviting outstanding speakers from Latin America and hope to reach multitudes of Colombians with the gospel," Mr. Ordonez said. "We will have the cooperation of youth groups, the various denominations, musical organizations and a chorus composed of choirs from many churches."

He said one goal for the centennial is the distribution of 20,000 copies of the New Testament in a special commemorative binding. Already under way, he said, is the publication of a book on the history of Protestant work in Colombia.

12,000 Pentecostalists In World Conference

STOCKHOLM —(RNS)— Some 12,000 delegates from 34 countries attended an eight-day World Pentecostal Conference here at which speakers stressed the need for speeding up missionary work.

Among the subjects discussed were "Children and Youth in Relation to the Pentecostal Movement," "Baptism," "The Pentecostal Movement and World Evangelization," and "The Coming of Christ."

A highlight of the sessions was the announcement that funds required for launching Pentecostal radio broadcasts from Tangier had been raised in the United States and that the transmissions would begin almost immediately.

Mennonites Mark 25th Paraguay Anniversary

AKRON, Pa.—Mennonites who fled from Russia in 1929 and established the Fernheim colony in northwestern Paraguay a year later held a 25th anniversary celebration on July 1.

Highlight of the observance was thanksgiving services in Filadelfia, capital of the colony. Guest speaker was Orie O. Miller of Akron, Pa., executive secretary of the Mennonite Central Committee. The committee aided the Fernheimers in their flight and colonization.

A memorial was unveiled on the site where the first 2,000 Mennonite refugees arrived.

WEF's WORLD AMBASSADOR

Dr. J. Elwin Wright, co-secretary of the World Evangelical Fellowship, has done more than any other person to extend its influence around the globe. Dr. Wright is shown here in Korea with Rev. Dong-Jin Cho, general secretary of the Korean NAE.

Canadian Clergyman Puts Peace (?) Council on Spot

LONDON — (RNS) — A Canadian clergyman got up at the World Peace Council conference in Helsinki in June and asked "to what extent the Council is linked up with the Communist movement." Rev. D. C. Candy, who represented the Church Peace Mission in Toronto, did not get an answer.

Instead, a succession of "patriotic priests" from iron curtain countries made speeches praising Russia for its "well-meant, peaceful proposals for the settling of world problems," and attacked the United States and Western "imperialists" for their "plans to unleash a new nuclear war."

More than 100 clergymen were present at the sessions, most of them "patriotic priests" or well-known "fellow-travelers." As was the case with previous "peace" congresses it was evident their presence at the Helsinki meeting will be exploited in Communist satellite countries.

In his remarks to the meeting, Mr. Candy said that in Canada "the majority of people take it for granted that the World Peace Council is a political arm of Communism and for this reason they keep away from it as if it were the plague."

"I have heard here a great many speeches criticising the United States," he said, "but I have yet to read, or hear, a single word of criticism of Russia or other Communist countries, while some of us are of the opinion that such criticism would be well-deserved.

"You may well speak to me about Eastern fear of Western imperialism, but I must tell you that in the West there is fear of Communist expansion."

Mr. Candy also said he would like to know "what is the position of the Christian churches in Communist countries."

"Are they free to follow their faith?" he asked. "Can the Church be prophetic and critical under Communism? Is pacifism as a Christian ideal permitted? Has the conscientious objector a right to his conscience? I would like an answer to these questions of mine."

Argentine Church-State Agreement to Take Years

SANTIAGO, Chile — (RNS) — The Santiago Radio said high Roman Catholic authorities in Argentina believe that many months, perhaps years, will elapse before a practical Church-State agreement can be reached in that country.

The station said it was able to confirm reports that Argentina's Foreign Minister Jeronimo Remorino had begun talks with Archbishop Mario Zanin, Papal Nuncio to the country, to arrange an agreement.

It also confirmed that Argentine ministry officials were studying a possible concordat with the Vatican to regulate Church-State relations if a constituent assembly, already authorized by the National Congress, votes to separate Church and State.

"The government has softened its attitude towards the clergy since the June 16th abortive revolt against President Peron," the station said. "Attacks against the Church have disappeared from the Peronista press and government communiques.

"However, Peron is proceeding with plans for a constituent assembly, the elections for which will be held at the end of the year. Ecclesiastical authorities say that if the constituent assembly decides to separate the Church from the State, the government will have to lift restrictions imposed upon the Church before any steps are taken towards drafting a concordat."

The station added that although diplomatic relations have not been severed as a result of the anti-Church campaign, "the bulk of normal traffic between Argentina and the Vatican was suspended."

SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Association)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
Dr. Frederick C. Fowler, Chairman, First Presbyterian Church, 300 East Second St., Duluth 5, Minn.

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, P. O. Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
New England—Rev. George S. McNeil, Director, 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

Japanese Women Seek Anti-prostitution Law

TOKYO, Japan.—Police and civic organizations are battling vice in Japan, which has more than 500,000 prostitutes.

Women's organizations influenced by Christian ideals have touched off the anti-vice drive, and women members of parliament plan to submit an anti-prostitution bill.

There are 16,000 recognized brothels, employing 120,000 women and 400,000 other prostitutes work on the streets and in dance halls and cabarets.

The women legislators and civic organizations, after promoting a month-long campaign to publicize the bill, hope it will at least be debated this time. The lower house is predominantly male, and newspapers say some of the lawmakers have mistresses or financial interests in brothels.

ASSEMBLIES

Completing Plans for Congress on Prophecy

NEW YORK—Plans for the Second International Congress on Prophecy are rapidly crystallizing under a committee headed by Dr. V. Raymond Edman, President of Wheaton College, Wheaton, Illinois. Other members of the committee are Dr. William Culbertson, Dr. Frank E. Gaebelein, Dr. James McGinlay, Dr. Alva J. McClain, Dr. J. Palmer Muntz, Dr. John S. Wimbish. The Congress will be held at Calvary Baptist Church, New York City, November 6th-13th under the auspices of the American Association for Jewish Evangelism.

Dr. John S. Wimbish, pastor of the host church, says:

"Since the First International Congress on Prophecy was held, under the auspices of the American Association for Jewish Evangelism, in 1952, there has been a frightening acceleration in the race for armed supremacy among the nations. Race suicide appears to be staring us in the face. In this day of confusion and fear, we who believe that God has spoken clearly through His Word have a duty to declare His message for these days. Therefore, a Second International Congress on Prophecy has been called. It promises to be one of the most significant conferences ever held on Bible prophecy."

Among the speakers of international reputation who will participate in the Congress are Dr. William Culbertson, Dr. V. Raymond Edman, Dr. J. Palmer Muntz, Dr. Herbert Lockyer, Dr. James McGinlay, Dr. Wilbur M. Smith, Dr. John Summerfield Wimbish, Dr. E. Schuyler English, Dr. Frank E. Gaebelein, and a number of others.

Nine-Year-Old Wins Bible Memory Awards

JACKSON, Miss. — (RNS) — Nine-year-old Cassandra Coalter left here to spend a week at the Bible Memory Association's Miracle Camp near Ringgold, La.

Youngest child ever to attend the camp from this state, Cassandra last year won a plaque for repeating from memory 250 verses from the Bible with only two errors.

She has earned twenty-seven awards for Bible memory work and now knows 500 verses.

Her parents, Mr. and Mrs. W. T. Coalter, began teaching her to memorize the Bible several years ago. They had to get special permission for Cassandra to attend last year's camp which is conducted for children and young adults between the ages of ten and twenty.

LAYMEN

CBMC Has Telephone Bible Verse Service

WASHINGTON, D. C. — (RNS) — Government officials and other Washington residents may now get a recorded Scriptural message by dialing a telephone number.

The automatic telephone "inspirational service" which has proved popular in several other cities was inaugurated here under the auspices of the Christian Businessmen's Committee of Washington.

When the number DIstrict 7-0410 is dialed, a 60-second tape recording of Scripture verses is heard.

The sponsors said more than 100 calls a day were made after the service was launched.

DENOMINATIONS

Christian Reformed Budget $3,600,000

GRAND RAPIDS, Mich.—(RNS)—A budget of $3,600,000, calling for an annual contribution of about $60 per family, was adopted by the synod of the Christian Reformed Church at its annual sessions here.

Of the total, nearly $900,000 will go to Calvin College and Seminary here. About $1,400,000 will be spent for missions.

Norwegian Synod Breaks With Missouri Lutherans

MANKATO, Minn. — (RNS) — The 12,000-member Norwegian Synod of the American Evangelical Lutheran Church has suspended fraternal relations with the 1,900,000-member Lutheran Church-Missouri Synod, charging it with error in doctrine and practice.

Both synods have been members of the Synodical Lutheran Conference since 1872. Other members are the Wisconsin and Slovak Synods.

Baptist Conference Adopts A Record Budget for 1956

DENVER—The Baptist General Conference of America adopted a budget of $1,016,500—largest in its history—at its 76th annual meeting here.

A total of $410,000 was allotted to foreign missions, the largest appropriation the Conference ever has made in that field.

The delegates approved a plan submitted by Rev. William Turnwall of Chicago, deputy secretary of the Board of Home Missions, for a national spiritual awakening campaign.

Under the plan, revival meetings will be held in affiliated churches from coast to coast in October and November. A special "prospect hunt" also will be made during the same months by the denomination's Sunday school department.

Delegates called upon members to pursue active Christian citizenship through the ballot box.

They also commended President Eisenhower for his "forthright Christian leadership and example."

The resolution on Christian citizenship said such a concept "embraces the high ideals of personal life and subsequent influence upon good government as prescribed in the Scriptures."

It urged prayers for government officials, diligence in exerting a vote where moral principles are involved, campaigns against immoral influences and encouragement of statesmen to exercise proper authority.

Dr. C. R. Wall, a Minneapolis physician, was elected moderator. He previously served as vice-moderator. Mrs. C. Robert Anderson of Minneapolis was unanimously named vice-moderator. She is the first woman to hold the post. Mrs. Anderson, wife of a department store executive, has been active in Conference women's work for many years.

Sees Rise in Evils Paralleling Revival

WINONA LAKE, Ind.—Dr. Arnold T. Olson, Minneapolis, president of the Evangelical Free Church of America, says it is "paradoxical" that America should have a religious revival and rise in crime and other evils at the same time.

In his annual report to the denominations's 71st annual conference here, Dr. Olson said "religion throughout the centuries has been both the parent and the sustainer of morals but there is apparently no such return in the current religious revival."

"Rather, there are two great forces moving in opposite directions . . . the hunger for God and the rising ungodliness," he said. "This is the hour of the Church's greatest challenge. If we fail here, we may have had our last opportunity."

Dr. Olson reported that the denomination organized 16 new churches during the past year, bringing its total to 355. It also has started 10 additional congregations.

New areas into which the Church's home missions department has moved are Florida and the Yukon territory, he said.

He also reported that the foreign missions board sent out 18 new missionaries during the past year with 10 more ready to go. This will bring the total number working under the board to 130.

Foreign mission giving in the denomination totaled $317,370 in 1954 as compared with $273,541 in the previous year, Dr. Olson said.

He announced that a recommendation would be made to the conference here to discontinue the Church's Norwegian-language paper, *Evangelisten,* because of heavy financial loss.

Publication of its Swedish paper, *Chicago-Bladet,* was suspended two years ago.

Churches Set Merger Date Threat of Division Is Seen

COLUMBUS, O.—The Congregational Christian Churches and the Evangelical and Reformed Church will merge on June 25, 1957.

The date was agreed upon by top officials of the two denominations who met here to arrange details of the union.

The merged body will be called the United Church of Christ. It will have more than 2,000,000 members, 1,263,000 from the Congregational Christian Churches and 775,000 from the Evangelical and Reformed Church.

A religious service on the night of June 25, 1957, will mark the union. Business sessions of the first General Synod of the United Church then will be held.

Action on the merger date was taken after a committee of lawyers reported to the joint meeting here that the Churches are free to unite on the Basis of Union they adopted in 1948. A sizable minority of the Congregational Christian denomination is expected to withdraw if the merger goes through.

Congregational Churches Conservative Fellowship

MINNEAPOLIS, Minn.—Representatives of seven Minnesota Congregational churches organized the Minnesota Congregational Fellowship at a two-day meeting at Medicine Lake near here.

Rev. Edward Smith, Minneapolis, who was elected chairman, said Minnesota is the second state to have such a fellowship. The first was organized in Wisconsin in March.

A national conference of Conservative Congregational churches will be held Sept. 13-15 at Oshkosh, Wis., he said.

Lutheran Clergymen Examined for Heresy

MILWAUKEE, Wis.—(RNS)—Three clergymen of the Northwest Synod of the United Lutheran Church in America are under investigation by synodical officials for alleged heresy.

One of the pastors, Rev. Victor K. Wrigley of Gethsemane Lutheran Church, Brookfield, Wis., told his congregation that "I do not believe in the virgin birth of Jesus Christ."

The other pastors involved are Rev. George Crist, Jr., of Bethlehem Lutheran church, Durham, Wis., and Rev. John Gerberding of Holy Cross Lutheran church, Menomonee Falls, Wis.

The investigation was disclosed by Pastor Wrigley in a letter which notified the 420 members of his congregation to attend a special meeting to discuss "an official investigation now in progress to decide whether I really 'belong' or not . . ."

It was at this meeting that Pastor Wrigley announced he does not believe in the virgin birth of Christ. He emphasized that in expressing his views on the virgin birth he was speaking for himself.

Referring to Pastors Crist and Gerberding as "very dear friends," he said: "On some things we share; on some we do not."

The three clergymen have been under investigation for several months by a committee of five ministers headed by Dr. Paul E. Bishop, Minneapolis, president of the Northwest Synod.

Methodists Ask—Veto Continued Segregation

JACKSON, Miss. — (RNS) — Continued segregation in The Methodist Church was demanded by the denomination's Mississippi Conference at its annual meeting here. There were only two dissenting votes. Other Southern conferences are lining up for segregation.

NEW YORK—Methodist Conferences in the North have adopted resolutions asking the abolition of racial segregation in the Church.

Groups urging such action included the California-Nevada Conference, the Iowa-Des Moines Conference, the Pacific Northwest Conference and the Indiana Conference.

The California-Nevada Conference adopted a report urging that the denomination's General Conference dissolve the Central (Negro) Jurisdiction. It also expressed "the hope that our churches will prepare to accept ministers without regard to their racial background."

The Indiana Conference urged the setting up of a study committee "looking forward to the further integration of the Central Jurisdiction to the main body of Methodism."

Ending of segregation in all Methodist churches and institutions was asked by the Iowa-Des Moines Conference.

Assemblies of God to Meet in Oklahoma City

SPRINGFIELD, Mo.—The biennial sessions of the General Council of the Assemblies of God will be held in the Municipal Auditorium in Oklahoma City, Okla., September 1-6, Rev. Ralph M. Riggs, the general superintendent has announced.

Eligible voting delegates to the General Council of the Assemblies of God include the 8,502 ordained ministers of the organization and one delegate for each of the 7.320 churches.

Rev. Thomas F. Zimmerman, assistant general superintendent in charge of arrangements for the Council, has stated that a full program is being planned. In addition to the morning prayer meetings, devotionals, and evening services, several workshops and seminars will be staged to present the work of the headquarters' offices in Springfield, Mo.

Featured speakers will include, Christian Hild, evangelist of Fargo, North Dakota; Wiley T. Davis, pastor of Macon, Georgia; Willie M. Stevens, evangelist of Denver, Colorado; Charles W. H. Scott, district superintendent of the Michigan Assemblies of God; D. Leroy Sanders, pastor of Cincinnati, Ohio; R. L. Brandt, district superintendent of the North Dakota Assemblies of God; Paul E. Paino, pastor at Fort Wayne, Indiana; Grady L. Fannin, district superintendent of the New England Assemblies of God; and A. M. Alber, evangelist of Sioux City, Iowa.

Liberal Disciples Group Drops Property Fight

SALEM, Ill.—A "liberal" minority of First Christian church here has decided not to appeal an appellate court decision awarding control of the church property to an evangelical majority group.

The decision ends a five-year old legal dispute over the church building and the parsonage, valued at $100,000. The minority alleges that the majority has departed from doctrines and prac-

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tices of the Disciples of Christ, while the majority insisted on obedience to the basic doctrines of the Holy Scriptures.

In February the Fourth District Appellate Court, to which the case was remanded by the Illinois Supreme Court, upheld a circuit court ruling dismissing the suit "for want of equity." It termed as "non-essentials" the issues which caused the schism in the congregation and led to the filing of the suit by the minority in 1950.

A major cause of the division in the congregation was the "articles of faith" approved on Dec. 31, 1949, by the majority which opposed "tendencies toward liberalism."

Assemblies to Operate Four Camps for Deaf

INDIANAPOLIS, Ind.—(E/P)—No longer need deaf persons on vacation feel isolated. The Assemblies of God have established four summer camps for persons who have lost their hearing.

Explaining the new type of program, E. Wayne Shaneyfelt of Indianapolis, Indiana, a pioneer in this ministry, says: "Summer camps for the deaf are different from other summer camps. One reason is that sign language is the method of communication, instead of oral speech. Another is that individuals are trained to study their Bible during camp.

"Camp activities," he adds, "are planned for all age groups so that whole families can attend. In some of the camps special rates are given when more than one member of a family attends."

The four camps, to be in operation during July and August, are located in Kansas, Colorado, Indiana and Michigan. Theme for all four projects is: "Jesus said, 'Learn of Me.'"

Conference Baptists Plan New Evangelism Program

CHICAGO.—Beginning with a month-long program of "Prayer Partnership" and concluding with special classes for converts, churches of the Baptist General Conference of America will unite in intensive evangelism in the months of September, October and November.

The September "Prayer Partnership" program sponsored by the Bible School Department will enlist Sunday School members by twos, providing each with a perforated twin prayer covenant card on which pairs of Christians will list names of persons for whom they will concentrate jointly in prayer, claiming the Matthew 18:19 promise, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Special services to reach children as well as adults are planned for October, under the joint leadership of the 450 church Conference's Home Missions and Bible School departments. Sunday school pupils will be enlisted in an all-out "Prospect Hunt" in that month, especially striving to reach those who have been on "Prayer Partners'" lists.

Pastors' classes in the month of November will aim to indoctrinate converts and guide them personally in Christian living and spiritual growth.

Church of God Observes Its "Diamond Jubilee"

ANDERSON, Ind.—The Church of God began a diamond jubilee year at its annual convention here.

The 75th anniversary observance climaxes a five-year mid-century advance program stressing the formation of new congregations, extension of missionary activity and the strengthening of local churches.

Local celebrations will feature showings of a new denominational historical film, "Heaven to Earth," study classes in the heritage of the Church, and "open house" events honoring pioneer members of local congregations.

A world missions budget of $1,200,000 for the coming fiscal year was adopted by the General Ministerial Assembly here.

Funds raised under the budget will be used for foreign and home missions, church extension, evangelism, Christian education, radio, pensions, and college and seminary projects of the Church.

The convention completed major work on by-laws of the Church's newly-constituted Executive Council which came into provisional existence last year. Rev. Clarence W. Hatch was named executive director of that body. Rev. R. Eugene Sterner was ratified as director of the Department of Church Service, which will issue church statistics and administer ministerial aid.

ANDERSON, Ind.—(RNS)—Church of God congregations contributed a record $1,058,000 to their world missions causes during the past fiscal year.

The figure was announced at the close of a special offering on Christ's World Service Day, a highlight of the denomination's 67th international convocation here. At the same time, the General Ministerial Assembly approved a budget of $1,200,000 for the coming year.

Officials estimated that more than 30,000 persons attended various events of the convocation. Scores of conferences, workshops, business sessions,

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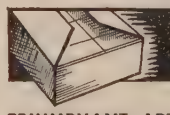

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outdoor meetings and general services were held each day. Delegates came from 47 states, Canada, Alaska and ten other countries.

The convocation launched a year of celebrations marking the 75th anniversary of the Church of God movement.

Wesleyan Methodists In National Meetings

MARION, Ind.—Wesleyan Methodist ministers and delegates from the United States, Canada, and the nine mission fields of the world assembled for the 29th four-year session of their General Conference at the Fairmount Campground, June 21-29.

There was large planning for the forward movement of the Church through missions, evangelism, Sunday School, youth and other related activities. Dr. Roy S. Nicholson, President, Syracuse, New York, presided over the sessions which saw the largest attendance in the more than one hundred years of the Church's history. Committees of the host Indiana Conference, serving under the direction of the Indiana Conference President, Rev. E. L. Kierstead, Marion, prepared to feed and house more than two-thousand delegates and friends.

Speakers included Rev. Floyd Banker of India; Dr. F. R. Eddy, publishing agent, Syracuse, New York; Rev. R. S. Nicholson, Jr., of Japan; Dr. Paul S. Rees, Minneapolis pastor and recently associated in the Billy Graham Scotland Crusade; Dr. R. S. Nicholson, Sr., General Conference President; Dr. David Tsutada, national church leader of Japan, and others. Concurrent with the General Conference the 13th Quadrennial session of the Woman's Missionary Society and the 7th Quadrennial session of the Wesleyan Young People's Society held their meetings.

A later issue of *Action* magazine will give a more detailed report of the gatherings.

The conference voted to discontinue its Commission on Merger. In so doing it turned down the possibility of merger with the Free Methodist Church.

The action had the effect of bringing to a close 12 years of study and negotiations between the 36,000-member Wesleyan Methodists and the 52,000-member Free Methodists. The vote was 96-92.

However, the resolution placed the conference on record as favoring a "friendly and cooperative" relationship between the two denominations in the exchange of convention speakers, union evangelistic services, and the possible establishment of a jointly-operated seminary.

Re-elected to his third term as general president was Dr. Roy S. Nicholson of Syracuse, N. Y., who this year completed 20 years as a general official of the Church.

Free Methodists Advance Make Personnel Changes

WINONA LAKE, Ind.—The General Conference of the Free Methodist Church meeting here (*Action,* July 1) voted to continue negotiations on merger with the Wesleyan Methodist Church.

The Wesleyans, however, in convention at Marion voted to discontinue their Commission on merger, which

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had the effect of ending negotiations. Both denominations will continue to cooperate closely in many areas of church activity. Liaison committees were appointed to implement this program.

The Free Methodist church went on record as taking an active stand against what it termed "the national tragedy" juvenile delinquency, and particularly the narcotic evil.

The Conference voted to remove restrictions as to number and kind of musical instruments that may be used in public worship services. Before 1943 musical instruments were not allowed in the worship services of the denomination. Since then only piano or organ has been permitted. The specific action leaves the matter of the use of any or all instruments to the decision of the local churches.

Rev. Ernest Keasling, General Youth Superintendent of the group, reported to the quadrennial body that the total youth membership of the denomination has now reached approximately 30,000 young people largely within the ages of fourteen and thirty years of age. More than 100 of the churches' youth leaders have participated in world evangelism in three countries during the last four years.

New men were elected to general church offices including the General Sunday School Secretary, the General Secretary of Evangelism, the Editor of *The Free Methodist,* and the General Church Evangelist.

Dr. James F. Gregory, educator of Roberts Wesleyan College, North Chili, New York, was named editor of the official organ of the denomination, filling the vacancy left by Dr. Carl L. Howland who served in that capacity twenty-four years.

Rev. Lyle W. Northrup, new Evangelism Secretary, and Rev. Royal S. Nelson, new Sunday School Secretary, are both of Tacoma, Washington. Nelson succeeds Rev. A. L. Brown of Winona Lake who has held the office of Sunday School Secretary for the past sixteen years. Northrup replaces Rev. R. B. Campbell who has been elected General Church Evangelist, together with the Reverends E. W. Walls, G. W. Stevens, and C. E. Anderson who were re-elected. Re-elected also were the four bishops who head the episcopal form of government of the denomination: Dr. L. R. Marston of Greenville, Illinois, Dr. C. V. Fairbairn of McPherson, Kansas, Dr. M. D. Ormston, of Spring Arbor, Michigan, and Dr. J. Paul Taylor of Greenville, Illinois. Editor of Sunday School literature, Dr. B. L. Olmstead; General Missionary Secretary, Dr. Byron Lamson; and General Superintendent of the youth organization of the church, Rev. Ernest Keasling, all of Winona Lake were re-elected to their respective offices.

Disciples Approve Plans For Historical Building

NASHVILLE, Tenn.—The Disciples of Christ Historical Society has approved architectural plans for a new headquarters and archives building here that will cost more than $600,000. Construction will start late this summer.

Since April, 1952, the society has been housed at the Joint University Library of Vanderbilt University. The

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new building will be located in the university area.

"It will be the most expensive building ever erected to house the historical collection of any Protestant communion in America," said Claude E. Spencer, society curator.

The building will be a memorial to Thomas W. Phillips, a prominent Disciples of Christ layman and philanthropist who died in 1912. Funds for its construction will be provided by the families of B. D. Phillips and T. W. Phillips Jr., of Butler, Pa.

At present, the historical collection includes about 5,000 books, as well as paintings, letters, manuscripts, pictures, unbound periodicals, museum items and other historical artifacts.

The first floor of the building will have a memorial museum room, conference room, catalog area for cataloguing material, administrative offices for society staff, and reading rooms.

The basement will contain a processing and work room—where materials will be received and processed by dusting and decontaminating equipment—mail room, photographic laboratory for duplicating materials and a storage room.

On the second floor will be another conference room for meetings and general use, a kitchen and serving areas, lecture and projection room which will seat more than 100, and eight private study offices for graduate students and research workers.

Reformed Synod Adopts Increased 1955 Budget

BUCK HILL FALLS, Pa.—(RNS)—A budget of $2,500,000 for 1956 was approved by the General Synod of the Reformed Church in America at its 149th annual meeting here. This is an increase of $250,000 over the 1955 budget.

The Synod also gave final authorization to the raising of $1,500,000 among its congregations during the rest of 1955 and 1956 to build colleges and new churches. The capital structure program was proposed at last year's Synod meeting.

Dr. Gerrit Vander Lugt of Pella, Ia., the Church's retiring president, in his report on the "State of Religion," said the denomination now has 205,300 communicant members, a three per cent net growth over last year. He said that enrolment in Reformed Church Sunday schools is 146,500, a gain of four per cent.

During last year, Dr. Vander Lugt said, the Church spent $12,103,650 for the work of its local congregations and $3,769,228 for Christian higher education and home and foreign missions.

Rev. Daniel Y. Brink, pastor of First Reformed church, Scotia, N.Y., was elected president to succeed Dr. Vander Lugt. He is a member of the Church's Board of Foreign Missions and a superintendent of New Brunswick (N. J.) Theological Seminary.

Professor George H. Menninga of Western Theological Seminary at Holland, Mich., was chosen vice-president.

Synod voted to relocate its headquarters in the new united church center on Morningside Heights in New York upon completion of that project.

It authorized the denomination's board of direction to invest $300,000 in the new center, which will house the offices of the National Council of Churches and a number of its member communions, and to take rental space there for the several boards and agencies of the Church.

United Presbyterians Report '54 Best Year

MONMOUTH, Ill.—(RNS)—Last year was the best in United Presbyterian history, Dr. W. J. H. McKnight, associate secretary of the Board of Administration, told the Church's 97th General Assembly here.

He reported that membership at the close of 1954 was more than 237,000, a net gain of 8,500 over the previous year.

Giving to the denomination totalled nearly $15,000,000 last year, Dr. McKnight said, a per capita contribution of $62.18.

The General Assembly adopted a mission budget of $1,850,000 for the next year.

Commissioners approved a four-year program stressing stewardship and missions. It will culminate in 1959 when the Church observes its centenary.

The Assembly voted to work towards union with Presbyterian Church in the USA. It decided to seek such unity without waiting for the Presbyterian Church in the US (Southern) to join in a three-body merger.

Knoxville (Tenn.) College, the denomination's school for Negro youths, was selected as the site for next year's meeting.

Rev. George A. Long of Pittsburgh, Pa., was elected the new moderator. He succeeds Dr. Albert E. Kelly also of Pittsburgh. Dr. Long, 70, has served as president of Pittsburgh-Xenia Theological Seminary since 1943.

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Lutheran Brethren Adopt Record Budget

FERGUS FALLS, Minn.—(RNS)—A record budget of $198,000—including $105,000 for foreign missions—was adopted by the Church of the Lutheran Brethren of America at its 55th annual convention here.

It was reported that the Church now has forty-one active missionaries working in Japan, Formosa, and Sudan, Africa.

Rev. D. A. Erickson, Seattle, Wash., was elected first vice-president of the synod. Other officers elected were Rev. T. B. Tergesen, Brooklyn, N. Y., second vice-president; Rev. Ole Vettrus, Colfax, Wis., secretary, and Rev. H. S. Olson, Fergus Falls, Minn., treasurer.

The term of the president, Rev. M. E. Sletta, Fergus Falls, was not up this year.

Lutheran Free Church Honors Its President

MINNEAPOLIS, Minn. —(RNS)—The Lutheran Free Church, at its annual conference here, honored Dr. T. O. Burntvedt, Minneapolis, upon completion of twenty-five years as president of the denomination.

Dr. Burntvedt was given a check for $2,400. He said he would use the money for a trip he and his wife are taking to Norway this summer. He also was presented with a leather-bound hand-drawn testimonial.

The conference re-elected Dr. John Stensvaag, Minneapolis, as vice-president of the Church, and Rev. Forrest Monson, Minneapolis, as secretary. The term of Dr. Burntvedt was not up this year.

A referendum will be conducted among the 350 congregations of the LFC during the next six months to determine whether they want their denomination to continue merger negotiations with three other Lutheran bodies.

Delegates to the Church's annual conference—the best attended in its 59-year history—voted 450 to 202 to recommend that the congregations approve the organizational blueprint for the merger—with an additional proposal that would give present LFC congregations continued control over Augsburg college and seminary, both in Minneapolis.

Augustana Lutherans Report Gains in 1954

ST. PAUL, Minn.—(RNS)—Baptized membership in the Augustana Lutheran Church totaled 516,968 at the end of 1954, it was reported at the denomination's 96th annual synod here. This was an increase of 17,328 over the previous year.

The figures were given by Dr. Emeroy Johnson of St. Peter, Minn., the denomination's statistician. He also disclosed that each member of the Church gave an average of $62.14 in 1954, an increase of $9.26 over 1953. Of the per capita total, he said, $45.63 went to local congregations and $16.51 to the Church's benevolent work.

Sunday school enrollment reached a total of 131,851 pupils, served by 20,933 teachers and officers. Pupils in weekday religious education classes totaled 70,269, with 8,064 teachers.

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Letter About a 14-Year-Old Boy on the Island of Crete, Greece

I am writing this letter to you from the sanitarium of Canea on the Island of Crete. I am an old man suffering from tuberculosis, but I am not writing for myself, but for a poor, forsaken 14-year-old boy, Andrew Kountourakis, in this same sanitarium.

Andrew's parents have nine other children. They are extremely poor and are trying to make a living by farming the rocks. Undernourishment and hard work on the farm ever since he was a little tot have caused Andrew to contract this horrible disease. He has a continual high fever and is constantly spitting blood. The public welfare is unable to help him and he will certainly die unless Christians come to his assistance. Because I know you are good Christians, I beg of you in the name of Him who gave His life to save us from our sins, to help this poor, uncared-for child.

He has gone all through the winter without a coat to wear. His shoes are made of rags. The doctors have great hope that they can save him if they are able to treat him with Streptomycin, Rimifon and PAS tablets. Unfortunately, these drugs are not free at this institution and his parents are too poor to buy them. I beg you, therefore, to send the drugs that will save his life. It is a pity for such a young child to die just because no one cares. I need medicine myself, but I am quite willing to die, if only help can be procured for this wonderful little boy. When I told him I was writing to you, he said, "Tell them I'll pray that the Lord will lead them to help me." This is an opportunity for you, my beloved, to prove that you care just like our Lord. With gratitude,

A. SPITALIORAKIS

Note: It was certainly wonderful of this old man to take such a compassionate interest in this boy. To send Andrew the medicine will cost $35. We would also like to send him a clothing package which will cost $6 to ship. And shall we do nothing for the old man? Such heart-rending appeals reach the office of the American Mission to Greeks by the hundreds. As the Gospel is presented to the souls of these people, so must their bodies be reached with healing. If you wish to help, please address your contributions to:

Rev. Spiros Zodhiates, General Secretary, American Mission to Greeks, Inc., P. O. Box 423, New York 36, New York. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)

Bible classes had an enrolment of 23,273 adults.

Dr. Johnson also reported that the value of the denomination's church property rose to $93,000,000, an increase of more than $8,000,000 over the previous year.

An operating budget of $3,326,350 for 1957 was voted by the Synod.

The delegates adopted a resolution discouraging the practice of raising funds by church dinners, rummage sales and other "devious methods."

A $2,000,000 appeal in 1957 for social missions was approved by the Synod. Among the agencies to benefit from the fund are the Board of Social Missions; Immanuel Deaconess Institute, Omaha, Neb.; Lutheran Seamen's Center, New York; and the Augustana pension and aid fund.

The synod authorized the 1957 campaign after being advised that a $2,000,000 "Advance for Christ" missions appeal had been over-subscribed. A total of $2,441,019 has been raised to date.

Dr. Oscar A. Benson, Minneapolis, was re-elected to his second four-year term as president of the Augustana Church.

Cumberland Presbyteries To Vote on Tithing Plan

LUBBOCK, Tex. — (RNS) — The 125th General Assembly of the Cumberland Presbyterian Church acted here to make tithing a part of the denomination's Confession of Faith.

It voted to submit a resolution to this effect to the Church's 56 presbyteries for their approval.

The resolution noted that the denomination had not expressed its belief concerning tithing, and that no doctrine on tithing appeared in its Confession of Faith.

"Tithing is a doctrine of the Bible," the resolution said, "older than the Mosaic law, and endorsed by Christ in the New Testament, and appears to be the only information we have as to the place to begin in accepting our Christian stewardship. Tithing, therefore, is the Christian's duty and privilege, and should be taught and practiced by all members of the Cumberland Presbyterian Church."

The resolution further said that inclusion of tithing in the Confession of Faith was especially appropriate at this time since it will be the major emphasis in 1956 of the five-year program of spiritual advance launched this year.

EDUCATION

Schools Become New Members of NAABIBC

BIRMINGHAM, Ala.—Montana Institute of the Bible at Billings, Montana, has been admitted to membership of the North American Association of Bible Institutes and Bible Colleges of the National Association of Evangelicals. The president is Dr. Simon E. Forsberg.

Other schools which have become members of the North American Association and which were not listed in *United Evangelical Action* magazine, June 15 include: Elim Bible Institute, Lima, New York, Dr. Carlton Spencer, president; Great Lakes College, De-

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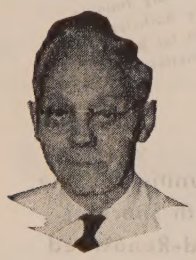

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PERSONALIA

Billy Graham will inaugurate his four-week evangelistic crusade in Toronto, September 18, with a Canada-wide radio broadcast. Canada has a dual radio system including the government-owned Trans-Canada and Dominion networks and 147 privately owned stations. All stations will carry the Graham broadcast.

Franklin F. Ellis is on a world tour visiting the International Child Evangelism Fellowship representatives in various lands and becoming acquainted with nations who help in the work.

J. Clair Peters, for two years secretary of Publications of the Church of the United Brethren in Christ and for ten years general manager of the U.B. Publishing Establishment of Huntington, Ind., has accepted a position as vice president in charge of sales, with The Higley Press of Butler.

Joseph P. Free, professor of Archeology at Wheaton College, will head two tours of Bible lands under auspices of the College in 1956.

Theodore H. Epp, director of the Back to the Bible radio broadcast, was awarded the honorary degree of Doctor of Divinity by Bob Jones University recently.

Gerald A. Foster, formerly pastor of Aldersgate Methodist Church, Wilmington, Del., has been appointed Vice President of the Winona Lake School of Theology.

James D. Robertson, professor of Preaching, at Asbury Theological Seminary, is in Scotland doing research in characteristics of contemporary preaching and making a study of the effects of the Billy Graham crusade.

Harold B. Kuhn, professor of Philosophy of Religion, at Asbury Theological Seminary, accompanied by Mrs. Kuhn, is engaged in summer evangelism among the refugee population of Germany. Dr. and Mrs. Kuhn have carried on such a work for the past seven summers with unusual success.

Burton Thurston has resigned as president of Manhattan Bible College to continue his studies toward a Doctorate of Philosophy in Harvard University.

Charles F. McKoy, veteran missionary, in collaboration with Ted Engstrom, is the author of a book entitled, *The Real McKoy,* which will tell of his adventures in the Orient. The book is being released my World Vision, Inc., this summer.

George A. Turner, professor of English Bible in Asbury Theological Seminary, has been granted a sabbatical leave for the fall quarter, 1955 to study at the American School of Oriental Research in Jerusalem, where he has been appointed an Honorary Fellow. During the summer Dr. Turner is conducting his third tour of the Holy Lands.

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Is Pacifism Christian?

(Continued from page 5)

Testament. This, however, is impossible.

Both Christ and Paul made some remarks about war; Christ more by way of implication, Paul very explicitly. In Matt. 17:27 and 22:21 Christ enjoins the payment of taxes. This He did with full knowledge that a good part of the tax money went for military purposes. At the present time there are pacifists who believe they compromise their principles if they pay taxes to a government that spends so much (logically, that spends anything) on preparations for war. Admittedly, the argument from taxation does not apply to those pacifists, perhaps the majority, who willingly pay taxes. And yet they ought to admit that Christ's view of taxation seems to be more, even if slightly, in favor of war than not. This impression is reinforced by comparison with John's advice to the soldiers. He did not tell them to resign from the army, as a pacifist would have had to do; his injunction was, "Blackmail no man, neither accuse any falsely, and be content with your wages" (Luke 3:14).

It is not necessary, however, to depend on slightly favorable or slightly unfavorable shades of meaning. What Paul says is too definite to be misunderstood. In Romans 13 Paul explains the origin and functions of government. In contrast to the various social contract theories of modern times, Paul denied that the just powers of government originate by the consent of the governed. If the consent of the governed made a law just, then the persecution of Protestants in Spain would be just, for it undoubtedly has the consent of the large majority of the population. And conversely, if the lack of consent reprived a government of just powers, very probably the Assyrian, the Babylonian, and even the Roman Empire would have had no just powers. But Paul asserts that the Roman Government had authority to rule because it was ordained by God. The extent and the limits of just authority are set by God and not by man. Paul then goes on to specify two functions which God has commissioned governments to exercise. The second one (Rom. 13:6) is the collection of taxes; but the first one (13:4) is the power of the sword. Can anyone mistake what the power of the sword is? What else can it be but capital punishment and war?

The conclusion therefore is that the New Testament, as well as the Old, authorizes the execution of criminals and the waging of war.

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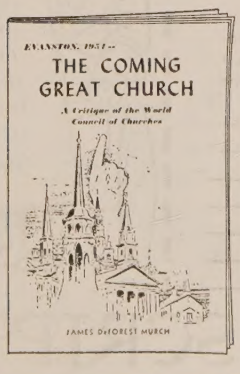

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